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# CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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## EDITORIAL NOTES.

WHILE the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, it is the great joy and comfort of believers, and its message is always one of love for the toil-worn and weary, and of sympathy with them in their trials and difficulties. Though the Bible abounds in passages that tell of the love of the Heavenly Father for His human family few passages are more expressive than the invitation and promise uttered by the Saviour and given to us in Matthew x, 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words contain the loving invitation of the Son of God to all men. He showed His own great love for us by dying on the Cross for the remission of sin. The greatest thing in human experience is the love of God for fallen, sinful man. He so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. And when Jesus says that He will give rest unto those who obey His voice

He speaks with authority; He is abundantly able to do so, because all power is given unto Him, both in Heaven and on earth. "Rest" is what the whole earth seeks. The Peace Conferences at The Hague are for the purpose of giving the nations rest from the horrors and destruction of war. The chief purpose of most of the aliens who are coming into the country at the rate of over a million a year is to so improve their lot in life that after their strenuous toil there shall be a competency, comfort and rest for old age. Their labor is necessary for the development of the country, and when the day's work is over they, in common with all created things, enjoy the rest that nature demands for recuperation. But, sweet and refreshing though this physical rest may be, the need for it is constantly recurring. That which the Son of God has promised, however,—the spiritual rest that appertains to the people of God—comes from union with him, and is everlasting. No man or organization can give this rest. Its bestowal is the prerogative of the Son of God alone.

**Believers Abiding In Christ.**

The Son of God rose from the dead, and ever lives to fulfill all His promises to those who will put them to the test with believing hearts. When Christians who realize this by happy experience share this knowledge with others, and encourage their Catholic acquaintances to seek after it, and not be lulled to sleep by the false promises of prelates and priests, many will "come" to the Saviour and enter into the joy of his salvation. He has the power to give the peace and rest which He has promised, and those who trust in Him have His assurance that they will abide in Him and grow in grace and in the knowledge of God. "Abide in Me and I in you. . . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

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**Martyrs and Heroes Sustained.**

Our Lord Himself afforded the most wonderful example of the "rest" which He offered to others that the world ever saw. He was always calm and quiet; and even amid the most disturbing surroundings He plainly showed that He possessed the peace of God that passeth all understanding. He remained perfectly calm and self-possessed during all the exciting and trying occurrences from the moment of His arrest in the Garden of Gethsemane until He cried: "It is finished!" And that same rest and peace of soul He is able to give us now. From the time when the gracious promise, "Come unto Me and I will give you rest," was uttered, He has never left Himself

without witnesses that He has been faithful to all who heeded the invitation. The saints of history have possessed His "rest" in circumstances of conflict and suffering. The martyrs of all the ages have proved its value during innumerable tortures; all the great missionary pioneers—Henry Martyn, Carey, Judson, Williams, Burns, Chalmers, Taylor and others—have carried it to the ends of the earth and conquered with its aid. Luther, Knox, Calvin and all the other Reformers of the sixteenth century proved its value during all the storm and stress of their warfare for the deliverance of the world from the bondage of Rome. All these found in the rest of soul promised by Christ a source of untold spiritual strength and power; and as the Saviour is no respecter of persons, we, in our day and generation, can have the same blessing for ourselves if we will "Come unto" Him in accordance with His gracious invitation.

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**Joy To Be of Service.**

When Mr. Cavarocchi reported at Christ's Mission on May 29 the result of his first evangelical service for his Italian friends in Jersey City he was greatly encouraged. "We had thirty present," he said, "and they were most attentive and evidently in sympathy with all that was said and done—the singing, the extempore prayer, the Bible exposition and the preaching. It is a great joy to be of service to my Italian brethren and preach to them the faith I learned at Christ's Mission and lead them to the Saviour."

### The New Christ's Mission.

In a little while the new building for this work will become the property of the Mission Board, and as soon afterward as practicable it will become the headquarters of Christ's Mission. Until that time—only a few months from now—the location of the building cannot be indicated further than that it is "down town," where there is a line of cable cars across town and a subway station, and that the elevated station is not far away, and the Broadway, Seventh avenue and Eighth avenue street car lines are all within a few minutes of the building. One should have lived some time in New York to realize the advantage of the accessibility of such a location from all parts of Greater New York and from the New Jersey cities.

The friends of the Mission believe that the difficulties encountered in the efforts to secure a building in such a desirable locality were removed in answer to prayer. In faith and by prayer the Mission was established, and by such agencies it has been sustained all these years. So the permanent location of the work in a part of the city that will be central for all time to come will be only one more proof that the prayers of God's people have been answered. During the last year, since the old building on Twenty-first street was given up, much prayer has been offered by the friends of this work that the divine guidance might be manifested in the selection of a new headquarters. To the Mission workers it was a time of trial and patient waiting, and some dear, good friends were inclined to lose heart and grow

cold, but it is hoped they will now become warmly interested again since such a suitable building has been secured for the work.

Let the friends of the Mission continue their interest in the work that the additional responsibilities may be met in the same spirit of faith and prayer.

#### PRIESTS AT THE MISSION.

Until possession of the new building is obtained, which, according to the contract, will be early in the fall, the work of Christ's Mission goes on at the present location. Priests find their way there every week—new men who are losing faith in the Roman Catholic doctrines and who abominate the evil practices of the Church, and the priests who had been previously welcomed to the Mission when they first thought of renouncing Romanism and are now settled in life. The Baron and the Professor, to whom reference was made last month, have gained the confidence of their fellow-countrymen to such an extent that business affairs are entrusted to their hands which could not be available if they had continued to officiate as Roman Catholic priests. The way in which those priests renewed their acquaintance and friendship was an incident in the work of Christ's Mission which was so providential that they clearly see it was the Lord's doing.

This season another converted priest has been sent to the Moody School at Mount Hermon, Mass., where so many Catholics have been received from Christ's Mission.

### Letter From Washington.

June 14, 1907.

My Dear Pastor O'Connor:—The glad news which came in your most welcome letter of the signing of a contract for property so eligible and in every way desirable for the enlarged Christ's Mission has truly rejoiced my soul. Now how plainly we see why your going away from New York just at that time was overruled by Almighty wisdom and you know that by His own hand God is leading you and will bless more and more your every effort in the glorious work to which He has so surely called you!

As our hearts overflow with grateful praise over this timely supply of a real need, how great must be your encouragement in those blessed words given in the Gospel by St. John: "He that abideth in the doctrine of Christ, he hath both the Father and the Son." Herein is your strength. This is the confidence: "That if we ask anything according to His will He heareth us." Now, as the Lord's words to Joshua come to my mind, when he became appointed leader of His people, can we feel the least doubt that they apply with equal force and directness to your leadership at the present time? "Only be thou strong and very courageous." "Have not I commanded thee. Be strong and of a good courage for the Lord thy God is with thee wherever thou goest."

Oh, the cruel bondage which now in this day of liberty, light and learning is keeping hosts of God's people from receiving the blessed Gospel of the ever living Saviour "which was given to every creature under heaven." The positive command, in Christ's own words, being specifically recorded by St. Mark,

and as positively given to the first church of Christ in Rome by its great missionary founder, St. Paul!

You may have seen in the daily press concerning the abduction of a nun from a convent in Duluth? While she was sitting at her desk two men entered the room. She greeted them courteously, calling one of them "Father." No word was spoken by the men who quickly seized her—one grasping her shoulders and one her lower limbs. In this way she was borne out of the convent—she meanwhile screaming and struggling with all her might—and was thrust into a close carriage in waiting, both men also entering and with a quick closing of the door all were driven away with great speed. The statement was also made, that although the police had made every effort to obtain some clue to the mysterious abduction they had been unable to do so!

I pray daily that you may see God's work prosper in your hands; that He will open the hearts of His people in all the various churches of Christ everywhere to place Christ's Mission first of all Home and Foreign work in winning the world to Christ, for truly Romanism is the greatest obstacle in the success of all Protestant mission work the world over! How can President Roosevelt fail to realize this startling fact? All history, past and present, avers this truth! None are so blind as those who will not see!

Yours very sincerely,

M. C. M. F.

## Americanization and Evangelization of Foreigners.

THE foreign immigration into the United States last year was over one million. For the first six months of this year it is estimated that 700,000 immigrants have landed on these shores. One-fourth of these may be accounted Hebrews,—mostly from Russia; more than one-fourth, it has been ascertained, are from Italy; while the Slavs, Hungarians and others from Roman Catholic countries of central Europe are a large proportion of the total. The immigration from Ireland is falling off, but still 30,000 Irish come over every year.

It is remarkable that in the progress and development of the country there is employment for all these people; but while the material conditions of these foreigners are improved, and their labor contributes to the advance of commercial and industrial enterprises, the assimilation of this mass of humanity brought up in such different environment constitutes a grave problem for the American people.

The importance of this immigration question has presented itself to thoughtful Americans in every part of the country. New England is fully alive to the subject. It is a pleasure to read in the Unitarian paper of Boston, the *Christian Register*, the following comments and suggestions:

So many foreigners are coming into our own country that practically the whole world is before us, and we are in contact with all nations. A sign of the times was to be noted in the discussion of this question at the Andover Theological School. It was seen that, whatever duties may rest upon the churches in America to work for the welfare of human souls *in partibus infidelium*, the same duty exists in relation to the vast hordes of immigrants representing

these foreign nations which are flocking into our own country. Domestic missions no longer mean work for the outcast and the poor of our own nationality, but work for the representatives of every nation under heaven now passing through our ports, causing congestion in our cities, and opening new problems of civilization and good government everywhere.

Evangelical Christians believe that Almighty God—the Father of all mankind—overrules the affairs of peoples and nations; and that such gigantic migrations from one continent to another as we see to-day are of His ordering. No thoughtful person can fail to realize the importance of these movements to both continents.

While the philanthropists and humanitarians are doing good according to their light, Christians should rejoice at the opportunity of sharing the spiritual benefits they have received through the tender mercy and loving kindness of our God who has called them into His service, with those who have been denied access to the Bible which reveals Jesus Christ, the Son of God, as the loving Saviour and Friend of all who call upon Him and worship Him in spirit and in truth.

### MR. CAVAROCCHI'S WORK.

The Rev. Hermes Cavarocchi, who came to Christ's Mission last year directly from his professorial chair in a Roman Catholic seminary, and who has established a mission in Jersey City, in connection with the First Presbyterian Church, of which the Rev. Charles Herr, D.D., is pastor, writes as follows concerning his work:

I was born in Torricella, in the province of Chieti, Italy, and was educated for the Roman priesthood, being ordained by the Bishop of Chieti. Later, I went to the University of

Naples, where my mind was developed and my vision enlarged. There I received my degree of Doctor of Literature, and afterward resumed my work of teaching at the diocesan seminary.

When, in the development of thought, I decided to leave the Roman Catholic Church I came to New York, with all my papers, which showed my good standing with the Church and the university. Upon my arrival I presented these to Archbishop Farley, who gave me faculties to act as priest in his archdiocese. Fortified with these documents, and with a longing desire in my heart to be of service to my countrymen, I called upon the Rev. James A. O'Connor, of Christ's Mission, of whose great work I had heard from an Italian friend. At Christ's Mission I learned to know Jesus Christ as my personal Saviour, and to trust in Him as the Alpha and Omega of the Christian religion.

After a course of study at the Moody School at Mount Hermon, Mass., where I learned much of the Bible and acquired a working knowledge of the English language, I made further studies at the Missionary Institute at Nyack, N. Y. While there I was confirmed in my purpose to devote my life to the evangelization of the Italian people in this country.

It was therefore in the good providence of God, and, I believe, a direct call from Him that I received a letter from the Rev. James A. O'Connor, informing me that the Rev. Dr. Charles Herr, of the First Presbyterian Church, Jersey City, had applied to him for an Italian evangelist to do missionary work among people of that nationality in that city, where their numbers are estimated at from 30,000 to 40,000. I opened a mission in the

most congested Italian district, holding my first meeting on May 26.

The hall where we meet is well furnished and admirably located on one of the main streets of Jersey City, in the heart of a population of several thousand Italians.

Although I went to my work on May 1 without knowing a single Italian in the city, the Lord so guided me that on the 26th I was able to speak to a congregation that occupied all the sitting accommodation. Much of my time during the day is spent in the stores and business places frequented by my countrymen, to whom I speak about the Gospel and the Way of Life. I find that many men feel an interest in religion; and they are ready to listen to what I have to say about the religion of Christ.

All things considered, we have good congregations every Sunday evening, when I teach the simple Gospel.

I have also introduced educational work by classes for teaching the English language to young people, with good attendance of boys and girls. Several Christian friends, members of the Church, have helped me very much in these classes, as also in the Sunday school, attendance at which is very encouraging.

This educational work is of great importance in dealing with such people as the Italians, in order to put them first in touch with American life and then with the Gospel, upon which is founded all the best of American political and social institutions. Proper American education will emancipate them from the superstitions and prejudices that enable the priests to rivet upon them the chains of ecclesiastical tyranny.

It is my intention to carry on both

these branches of work right through the summer, and I desire the prayers of all God's people that I may become, in his hand, instrumental in leading large numbers of my countrymen into the liberty of the children of God.

HERMES CAVAROCCHI.

### Doctor Giampietro.

The pleasure received by the following letter will be shared by the friends who met the writer at Christ's Mission and at the Moody School at Mount Hermon, Mass.:

Baltimore, Maryland,

May 28, 1907.

Dear Dr. O'Connor:—I am happy to inform you that on next Friday, May 31, I shall graduate as a Doctor of Medicine from the University of Maryland; and I am sure you will rejoice with me, for I was placed in the right way by you. Never can I forget what Christ's Mission did for me when, a stranger in America and not knowing a word of English, I first went to you. This was four years ago, and now my heart turns to Christ's Mission in this hour of graduating from the medical college.

Yours gratefully,

ARISTIDE W. GIAMPIETRO.

As many as half a dozen of the priests who have come to Christ's Mission have graduated as physicians. Of these Dr. Paul Pollach, of Chicago, is the most distinguished.

As the influence of Christ's Mission is extended many other priests and young Catholic ecclesiastics will avail themselves of the opportunities the Mission affords of learning the way of the Lord and renouncing Romanism, and finding happiness in useful careers and doing good as Protestant Christians.

### The Los Von Rom Movement in Germany.

*The Missionary Review of the World*, in a recent issue, gives the following summary of the conversions from Romanism to Protestant Christianity in Germany in the last few years, and the comparatively small Papal gains from Protestantism:

Mention has several times been made in *The Review* of the drift in Germany from Catholicism to Protestantism; but these figures, covering fifteen years, cannot but be considered most significant. The most complete and reliable Church Year Book published in Germany is the "Jahrbuch" compiled by Pastor F. W. Schneeder, of Elberfeld. According to statistics collected by this author, Protestantism is making steady and substantial gains from the ranks of Romanism. The following table shows at a glance the drift of this tendency:

YEAR	CONVERSIONS TO PROTESTANTISM	CONVERSIONS TO CATHOLICISM
1890	3,105	554
1891	3,202	442
1892	3,342	550
1893	3,532	598
1894	3,821	659
1895	3,895	588
1896	4,368	664
1897	4,469	705
1898	5,176	699
1899	5,546	660
1900	6,143	701
1901	6,895	730
1902	7,073	827
1903	7,615	848
1904	7,798	809

In Austria, where Romanism has had as strong a hold as in any European State, it is reported that 75,000 Catholics have become Protestants in the past five years.

While the greatest Protestant gains have been in Prussia, yet in Alsace-Lorraine, a Catholic stronghold, the Protestants, in 1904, gained 116 while the Catholic gain was 10.

### More Priests Converted.

Besides the priests that come to Christ's Mission—of whom so far there have been 125 since the work was established in this city in 1879—many find their way out of the Church of Rome in other directions. Christ's Mission cares for all who apply and who accept its teaching on the broad lines of evangelical truth as held by all the Protestant Churches. It is a pleasure to record that the Protestant Episcopal Church is also receiving some of these gentlemen. In the New York *Tribune*, May 28, 1907, appeared the following item of church news, under the heading:

#### CHANGE THEIR RELIGION.

Within the last few weeks three Roman Catholic priests have been received into the Protestant Episcopal Church in the diocese of New York, and two more have applied to Bishop Potter for admission. Some of these are Italians, but the two yet to be received are Americans. One recently taken in is a German, a former Franciscan monk. Last Friday evening Bishop Potter confirmed thirty-five Italian adults, all of them born in the Roman Catholic communion and baptized in that Church. He also blessed a new St. Ambrose chapel, in East 111th street, that has cost \$35,000.

One of the former Catholic priests is the Rev. Carmelo Di Sano, until recently in deacon's orders. He has been placed in charge of religious work among Italians at Mariner's Harbor, Staten Island. On June 11 there is to be held on Staten Island a meeting of the Archdeaconry of Richmond, and at that meeting there will be received the Rev. J. M. White, who was in priest's orders in the Roman Catholic Church. He is now working in Calvary parish, Fourth avenue and 21st street.

A clergyman close to Bishop Potter said yesterday:

There is no proselyting being done. The Episcopal Church is not working among Italians for the purpose of drawing away Roman Catholics. A few come to us whom we know to be regular attendants at Roman Catholic places of worship. Just as there are Protestants in this country who never go to Protestant religious worship, so there are Italian Catholics in Italy who never go to Catholic services. Some of these come here, and unless we get hold of them they lead irreligious lives.

As for the Roman Catholic priests who apply for admission to our communion, the number is a little unusual this spring, but always more or less apply. We have not always accepted them, but where we have had work for them, and they have proven themselves sincere, we take them in. Five is a little unusual for one spring and one diocese. The movement simply shows that freedom in religious thought is spreading; that even men in holy orders think for themselves.

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Cæsar Perna, a priest recently at Christ's Mission, was born at Lioni, in the province of Avellino, South Italy, in the diocese of St. Angelo de' Lombardi, in the year 1878. He made his preliminary studies in the public schools of his native town. Later he took the technical courses in St. Severo, and studied Philosophy and Theology in his Diocesan Seminary of St. Angelo de' Lombardi, where he was ordained priest in 1899.

One year after, he went to Naples, where he remained five years, as a chaplain in the Church of Purgatory, and during this time he took the University courses of Literature for two years.

He has been in this country two years and was an assistant at the Newcastle, Pa., Church, for about one year; but he left that place, because he was dissatisfied with the teachings of the Roman Church.

## Church Affairs in France.

While there is chagrin, deeply seated and acute, felt at the Vatican on account of the great financial loss the Roman Catholic Church has suffered in France by the passage and enforcement of the Law of Separation of Church and State, religious tranquillity pervades the whole country. The Jesuitical party has failed in its efforts to rally the foes of the Republic in any demonstration of protest, and the attempt to embarrass the Government by fomenting dissatisfaction among the wine growers of the South was quickly frustrated. All through this year, wherever economic or commercial conditions caused local dissatisfaction, there the agents of the clerical party were to be found, urging on the malcontents, backed by the extreme Socialists, the Radical element, and the politicians out of office. But the triumph of the Ministry, with Premier Clemenceau as leader, has been complete. On June 28, after a nine-hour debate in the Chamber of Deputies, during which M. Clemenceau spoke for three hours, confidence in the Government's policy to insure respect for the law was voted by a majority of 120. In the course of his great speech Premier Clemenceau recalled the long years during which he had fought in the ranks against oppression and injustice, the time when, as Mayor of Montmartre under the Commune, he almost sacrificed his life in endeavoring to save French officers from a mob.



Last month we noted in this magazine that at the funeral of a man near Rennes, who had declined the services of a priest at his bedside, the relatives took the body to the church, and when

the priest declined to officiate they tolled the bell and had a funeral service themselves.

A despatch to the *New York Herald*, June 15, said: "Cardinal Lecot, Archbishop of Bordeaux, has decided to suppress all church services in a number of communes of his diocese because the municipal authorities have ordained that the bells of the churches must be rung on the occasion of marriages and funerals, although unaccompanied by religious ceremonies."



A great many parishes, with the priests at their head, have proclaimed their independence of Rome and manifested their obedience to the Law of Separation of Church and State. The well-known French pastor, the Rev. R. Saillens, writing from Paris to *The Baptist Missionary Magazine*, declares that the signs of a religious awakening in France are most encouraging. He indicates three points in the progress of religious development:

(1) One hundred and sixty parishes have formed themselves into *associations cultuelles* in spite of the bishops, and priests have been found to officiate in them; of course these have been, or will soon be, excommunicated as schismatics. They have formed a new denomination—"l'Eglise Catholique Française," "The French Catholic Church"—and they are about to appoint one or more bishops, thus severing themselves from Rome.

(2) A Young Men's League—called "Le Sillon," "The Furrow"—under the energetic management of its founder, Marc Sangnier, is agitating the country on the necessity of building up our democracy on Christian principles. Though Roman Catholic

in name, and very carefully steering so as to avoid excommunication, the members of the "Sillon" speak very little on Catholic doctrine; they proclaim a gospel which is very like our own.

(3) A new translation of the Bible, by a priest now deceased, Abbé Crampon, has lately appeared. It is the first Roman Catholic version made on the original Greek and Hebrew; hitherto the Vulgate has been the only text from which Roman Catholic versions were made. This version is pure and beautiful; many Protestant scholars have praised it highly. It is a matter of great joy that 35,000 copies have been sold in a few months at eight francs (\$1.60) a copy.

The publishers have also issued the New Testament and separate gospels at one cent each.

Curiously enough, the Socialist-Revolutionary party is doing something of the same kind; they have issued an edition of the Gospel of Matthew, leaving out the miracles and the account of the resurrection. This is done to show how widely off the mark which Christ set on the Mount, so-called Christianity has wandered.

The Protestant churches, far from suffering from the separation of Church and State, have received a new impetus. The old Reformed Church and the Lutheran Church (both hitherto established) have received from their membership more money than the State has withdrawn from them. The "Liberal" and "Evangelical" parties, hitherto compelled to live together under the yoke of the State, are now separate and distinct.

I cannot say that there is a widespread revival among us, yet there are signs of such an awakening as we

have never seen before. For the last year or two some of us pastors belonging to various denominations have gone about preaching the Gospel of the grace of God to large Protestant congregations, with blessed results. Among these has been the breaking down of prejudice against us. Surely a new state of things has begun in this country, when Lutheran and Reformed pastors, hitherto keeping aloof from us poor "dissenters," are now cordially and eagerly inviting us to hold revival meetings in their churches. The Spirit of God is at work among us. The outlook is bright for the future. Great things may be expected. Our hopes are strong. Pray for France!

### **France and the Vatican.**

One of the simplest statements of the case between the French Government and the Vatican that has appeared was contained in a book review of the *New York Times*, which said:

The moment Cardinal Merry del Val, in the name of Pius X, criticized to the powers the presence of President Loubet at the Quirinal, that moment he interfered with the foreign affairs of France. The moment two French bishops were deprived of their sees by the Vatican without authorization of the French Government, that moment the Concordat was violated. Such violation in the light of all laws of contract leaves the offended party free to do as it pleases. The Vatican made no attempt to repudiate the action of Merry del Val or to explain its action in regard to the French bishops. The French people believed that both their international and their domestic policy had been interfered with by the Vatican. The separation law was the inevitable result.

In the meantime the case of France against the Vatican has been growing

stronger—so strong, in fact, that no reasonable person can deny its justice. Suppose that a foreign Ambassador in Washington attempted to manipulate the War Department as the Papal Nuncio in Paris did the Department of Public Worship. Suppose that after his naturally forced withdrawal he left an agent who continued his work, sought to stir up treason among the American people, and was authorized and encouraged in his endeavors by his Secretary of State. That is exactly the case of Mgr. Montagnini, about whose correspondence the Vatican has made such an outcry. War or an abject apology on the part of the offending power would be the alternative in the Washington affair. As the Vatican seems inclined to make no such apology, and as war is utterly out of the question, it seems better for all concerned that France should deny the Vatican the right usually enjoyed by a treaty-making power.

### Pope Condemns Fogazzaro.

Last April President Roosevelt wrote a letter to Senator Fogazzaro, the celebrated Italian author, expressing appreciation of his books, and inviting him to come to America. Close upon the heels of that announcement the following despatch was sent out from Rome by the Associated Press:

Cardinal Steinhuber, prefect of the Congregation of the Index, has written a letter to Cardinal Ferrari, Archbishop of Milan, asking him to put a stop to the publication of *Rinnovamento*, a Catholic review. Among the contributors to this magazine are Antonio Fogazzaro, author of "Il Santo," Father Romolo Murri, leader of the Catholic democrats, who was recently suspended a divinis by the Pope for criticism of the action of the Church in Italy, and other authors of radical tendencies.

Cardinal Steinhuber says the "In-

famous work of these men is unworthy of true Catholics and that its object is the cultivation of a dangerous spirit of independence of the Church and the formation of an anti-Catholic School."

If this order is not obeyed *Rinnovamento* will be placed upon the Index.

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### Progress in Cuba.

William E. Curtis, a journalist and publicist of national reputation, writing from Havana recently, said that though only ten years ago Protestantism had no place in Cuba, "to-day ten Protestant denominations have some 145 regularly established churches and eighty-eight mission stations, with fifty-eight buildings, costing \$168,412, in charge of ninety-six pastors and sixty-seven helpers. There are 139 Sunday-schools, with 400 officers and teachers and 6,042 scholars, nearly all Cuban children. There are forty-four young people's Protestant societies, with 1,325 members and 258 honorary or associate members. There are twenty-five parsonages, valued at \$46,500, belonging to the various Protestant organizations.

The Protestants also have twenty-one day and boarding schools with ninety-five teachers, 2,477 pupils and twenty-seven young men studying for the ministry. During the last year \$38,466 was collected as tuition fees in these various schools. The Protestants of Cuba now support two religious weekly newspapers. The total membership of all the Protestant churches in Cuba is 7,781, and ninety-five per cent. of them are natives converted from the Catholic population since the intervention of the United States on behalf of that island.

### Rome Rule in Ireland.

The Roman hierarchy in Ireland, undeterred by the disastrous consequences of reactionary tactics dictated by the Vatican in France, and the meddling in politics of the teaching orders, have given to the world another exhibition of two things: first, that the Roman Church is essentially a political organization before all else; and second, that it is the enemy of any country in which it has any power. The British Liberal Government recently introduced the Irish Council bill—a measure having for its sole object to associate “the sentiment of the Irish people with the conduct of purely Irish affairs.” Of forty-five Administrative Boards in the country, it was proposed to take the eight most important out of the control of “the Castle” and put them under a central Representative Council of eighty-two elected and twenty-four nominated members. Among these eight Boards were those of National Education, Intermediate Education and Reformatory and Industrial Schools. At the present time these must be under the control of the priests, for one priest, in denouncing the bill, declared in effect that if it passed Ireland would become another France in two generations—which would be a good thing for Ireland.

The New York *Evening Sun*, in a recent editorial said:

The Liberal Education bill for England was rejected by the House of Lords because of the opposition of the Anglican clergy. The Irish Council bill was rejected by the Dublin convention because in the opinion of the Roman Catholic clergy it was undesirable that the Council should have control of education. In other

words, the Church is as much afraid of its own laymen as of the Protestants.

The parson in politics is still a potent reactionary in Ireland, as in England, just as he was before the time of Darwin, Huxley and Spencer. And it is unfortunate that the fate of this half-way measure, or rather the manner of its end, will supply a new argument against such concessions as might put an end to the rankling injustice of centuries.

If the condition of Catholic Ireland is as bad as it is now from the amount of Rome Rule under which it suffers, things would be proportionally worse as the political power of the priests increased. Surely since the days when the Irish people began to pay Peter's pence—for which they were virtually sold as vassals to King Henry II. of England by Pope Adrian IV.—they never committed a greater piece of folly than in allowing the priests to rob them of the chance of getting proper education because that education would cause them to throw off the ecclesiastical tyranny under which three parts of the nation has been impoverished for centuries. Clericalism is as great an enemy of Ireland as ever Gambetta found it to be of France in his day, or Von Bülow finds it of Germany to-day.

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### The Anthracite Mission.

This Mission is doing excellent work among the foreigners in the mining regions of Pennsylvania, and one of its supporters has said that it had its origin in the effect produced on certain Christian people by the reading of THE CONVERTED CATHOLIC.

One of those who labor in connection with the Mission writes: “As I see the ignorance and superstition that

prevails among these Slovak people and see the low condition of their moral and spiritual lives, I feel that if Protestant Christians only knew the facts they would not rest until the last effort had been made to change this state of affairs in our land.

"At present there is great strife in the Slovak Catholic Church. A handsome church has been built at a cost of \$700,000, but there is great dissatisfaction among the people. At one time feeling was so intense that revolvers were displayed during a service, though no shots were fired. At another time there was strong probability of dynamite being used to destroy the priest's house, and his life was in danger. Policemen were stationed in different parts of the church to preserve order."

### **Letter From Mexico.**

Some time ago a good friend sent a subscription for THE CONVERTED CATHOLIC to be sent to the Rev. Neill E. Pressly, D.D., Pastor of the Reformed Presbyterian Mission at Tampico, Mexico. Dr. Pressly's acknowledgment was expressed in the following kind letter:

My Dear Brother O'Connor.—I do want to thank you for THE CONVERTED CATHOLIC. I do not know of any other religious magazine or paper that so much deserves a place in every evangelical family as THE CONVERTED CATHOLIC. Having lived in Mexico since 1879 I realize what you know, and what you anticipate for our country if all evangelical Christians do not awake to the aims of Romanism in the United States.

I receive a good many papers and magazines, but THE CONVERTED

CATHOLIC is the only one of which I read *every word in it*.

May God richly bless you in your great work, make you bold for the truth, and help you to arouse our people to a true conception of Romanism. Sincerely yours,

Neill E. Pressly.

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### **A Zealous Converted Catholic's Good Letter.**

A business man of Brooklyn, N.Y., writing under date of June 18, says:

Dear Brother O'Connor:—I am pleased to know my credit is so good, as I find I am over one year in arrears for my subscription which I now send. THE CONVERTED CATHOLIC grows more interesting with each issue. We glean from it much that is encouraging, especially to one like myself, who was formerly a Roman Catholic, and its glad tidings that great numbers in darkness are seeking the light are indeed very pleasing. Press forward with the good work.

I enclose clipping from one of our leading daily papers, the Brooklyn Standard-Union. This priest, Belford, who has abused Plymouth Church, Dr. Hillis and Father Crowley, claims to be very friendly with President Roosevelt.

J. F. C.

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The clipping referred to by our good brother, who by his faithful testimony and genial manner has been helpful in bringing many Catholics to a knowledge of the truth, refers to the abuse of Plymouth Church, Brooklyn, and of Father Crowley by President Roosevelt's priestly friend, Belford, whom the Brooklyn paper stigmatized "Belchforth" in an editorial.

### "Spoiling the Egyptians."

The increasing energy with which the Roman hierarchy seeks to promote the aggrandizement of the Papal Church at the expense of Protestants and Protestant institutions is continually manifested in new forms. One day it is an effort to secure public funds from a city or town for a parochial school; the next, a set of priests ask for Protestant money to add a steeple to their church. President Roosevelt wrote to "Dear Maria" (Storer) when Governor of New York, that he was kept busy "by appeals from numerous Catholics," "on every question, such as Church property in the Philippines, the marriage law in Cuba, Catholic representation on charitable bodies, and Catholic chaplains in the army and navy." He added, "I help them out to the best of my ability," and if he has continued to follow that line of conduct ever since, the seed of endless future trouble for the Republic has been sown.

The entire Protestant body politic is regarded by Roman Catholics of all degrees as the Israelites regarded the Egyptians, as an entity to be "spoiled" on any and every possible occasion.

Bishop McQuaid, of Rochester, N. Y., has produced the latest novelty of this kind—nothing less than the setting up of a Roman Catholic College in Cornell University; the principal objects being the retaining the hold of the priests upon Catholic young men at the University, the capture of non-Catholic students of means, education and influence for the Roman Church, and the exercise of a restraining in-

fluence upon the teaching given in certain branches of study there—especially in European history.

The history of the Continent of Europe from the Atlantic to the Vistula and from the Baltic to the Mediterranean during the sixteenth and seventeenth centuries is full of war and bloodshed, caused directly or indirectly by the machinations of the Papacy for the purpose of drowning the principles of the Reformation in the blood of its adherents. The persecution of the Protestants in England under "Bloody" Mary, the performances of the Inquisition in Spain and Portugal, the campaigns of Alva in the Low Countries, the Massacre of St. Bartholomew, the Dragonnades under Louis XIV, the slaughter of the Waldensians that almost drew Cromwell's Ironsides across the Channel, were but incidents compared with the Thirty Years' War, for example. And where armed conflict was not undertaken at the wishes of the Vatican, the Pope's attitude to the combatants was that of encouraging both, so that the weakness of each should contribute to the strengthening of the temporal power of the Roman Pontiff.

In these days, when such strong efforts are being openly made to obtain political power in this country, a proper appreciation on the part of the American people at large of the real position occupied by the Roman Church in the history of Europe would tend to confine the activities of the Papal agents to purely ecclesiastical affairs. And nothing could be farther from the purposes of the hierarchy. Their intention is to rule

the country, and it is not to be wondered at that apparent success should stimulate them to further effort, in view of the attitude publicly taken by prominent men.

The hierarchy finds great difficulty in keeping the young men, who soon find out the inferiority of the Catholic educational institutions to our non-sectarian colleges and universities. At the recent conference of Archbishops at Washington this matter received much attention, and a committee representing the Catholic educational institutions received a special hearing, and the *Washington Star* says:

The primary purpose of the Committee was to secure the co-operation of the hierarchy in obtaining a large number of students in Catholic colleges and to prevent as much as possible the attendance of such students at non-sectarian schools. It is claimed that there has been a tendency of late years on the part of many Catholic students to overlook their own institutions and attend non-Catholic schools.

If Bishop McQuaid's effort is successful, the Catholic college will have a sort of dignity conferred upon it merely by its location near Cornell. Dr. Andrew D. White, ex-President of Cornell, who has not been looked upon as interested in evangelical religion, seems to think that sectarian colleges associated with universities would be advantageous to the students.

Dean Walter F. Willcox, of Cornell College of Arts and Sciences, however, says in an interview:

If the proposal is to establish a hall where persons of the same religious belief may live and perhaps attend common religious exercises,

I see no objection in principle, but doubt whether similarity of religious belief will prove an adequate bond of union with such a social group.

If such a college were established and its work was approved by the faculty of this university or the departments teaching similar subjects, its students might be transferred to some college of this university and receive advanced standing. But I doubt that there is any precedent for allowing students to do, during the same period, part of their work in Cornell University and part of it in another institution, and letting it all count toward a Cornell degree, and I doubt the wisdom of establishing such a precedent.

This last sentence contains an important part of Bishop McQuaid's true object—which is really to add a sectarian wing to Cornell University. Of course, this would be the forerunner of other raids of the same kind on American educational institutions founded by Protestants and maintained by Protestant money.

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### A Liberal Bishop.

In the notice of the recent death of the Roman Catholic bishop of Little Rock, Ark., the *New York Independent* said:

We may say a word of appreciation of the late Bishop Fitzgerald, who held the Catholic see of Little Rock for forty years. He was a good man, and that he was as independent as he was conscientious is shown by the fact that at the last vote on infallibility at the Vatican Council he was one of the only two bishops who voted No. The others changed when they saw the inevitable, or were silent, or had hastened home. A brother of his not long after renounced the priesthood and entered secular life.

### Catholics Learning Wisdom.

At the commencement exercises of the Jesuit College of St. Francis Xavier at Carnegie Hall, in this city, June 17, Archbishop Farley rebuked those Roman Catholics who, having passed through educational institutions controlled by the priests and found them wanting, do not give them donations. He said:

- Many graduates of our parochial schools and colleges have attained to positions of prominence in every profession and every vocation.

But have they distributed their wealth? Have they given to the schools they have left the benefit of their prestige? Rarely or never do we hear of them doing this.

Graduates of many of our institutions turn their backs upon their Alma Mater. They keep their children from the institutions from which they have been graduated. This is what I stand here to-night to condemn.

Dr. Farley further referred to Catholics as leaders in the cause of education in America and of the Church's principle of the union of religion and education.

That Catholics are leaders in anything but the liquor business, in corrupt politics and in the percentage of inmates of our charitable and penal institutions will be news to many, and the services of some of the extraordinary persons to whom Archbishop Farley referred should be placed without delay at the disposal of the King of Spain. In that country, which has been under Rome rule for several centuries, education of some kind is badly needed, according to a recent article in *Nuestro Tiempo*. Señor José Rocamora says in it that in the best educated provinces 40 per cent. of the inhabitants can neither read nor write, while in many provinces the propor-

tion is as high as 60 per cent. As the total vote for education only amounts to about \$5,000,000 it is not surprising to learn that in the whole of Spain there are not so many teachers as in New York alone, while \$100 a year is reckoned a fair salary. Many of the schools have no furniture; some are even destitute of floors and windows, the children having to stand on the bare earth, while light and air are admitted through the open door.

To hear some of the truculent Roman priests talk, one would think that the American people had no religion either for themselves or their children. This is not the case at all. What the American people will not do is to pay out public money for religious teaching by persons who think their particular church superior to any other. The insolent Roman priests go even further than this, and claim that theirs is the only true Church in existence. And they are the only ecclesiastics who make any complaint against the State for not subsidizing their particular sect. Catholics, when educated, will not sustain the Roman Church. They may not make a public declaration of their independence of Rome until they are truly converted; and in the process of enlightenment Protestant Christians can do excellent missionary work by judiciously, patiently and lovingly bearing witness for the truth as contained in the Word of God, and verified in their own experience. Personal testimony is potent in influencing those with whom we associate. "Ye are my witnesses, saith the Lord."

#### THE POPE IGNORED.

In another address last month in Carnegie Hall, at the commencement exercises of Manhattan College, Arch-

bishop Farley is reported in the *New York Times* (June 19) to have said that the Pope is the head of 300,000,000 subjects, and that it was "a grave, serious blunderd" to leave him out of the council of nations at the Peace Conference now in session at The Hague.

As the Italian people have declared that the Pope is no longer a temporal ruler, and have enjoyed great prosperity under the King of United Italy, the council of nations could no more invite the Pope to sit with them in conference than any other private citizen. They have no more concern with the spiritual rule of the Pope than with that of the Archbishop of Canterbury, of Bishop Potter or of any of the bishops of the Methodist Episcopal Church or of the pastors of Presbyterian and Baptist churches. The Pope is therefore very properly relegated by them to that station in life to which the people of Italy have consigned him; no one will interfere with his privilege of praying to as many saints as he thinks will help him out of his difficulties—which are many and varied—and fooling other people to do likewise.

#### HIERARCHICAL BOASTING.

As to Dr. Farley's statement that there are 300,000,000 Catholics in the world, a learned German professor has shown the falsity of this boasting.

Dr. Ludwig Wahrmund, Roman Catholic Professor of Canon Law in the University of Innsbruck, has declared that the population of the earth is about 1,500 millions, "of whom only approximately 220 millions are Roman Catholics, and that even these numbers mean little, since everyone knows a very large proportion of these 220 millions are only nominal Catholics."

This boasting about Catholic numbers by the American hierarchy is purely for political purposes. "See," the bishops and priests can say to the politicians of all parties—especially to those in power, as in Washington—"See how numerous we are, and we can drive our people to the polls like cattle to the market. What will you do for us if we give you so many votes?"

The "fool" politicians who may be caught by such talk are doubly foolish in thinking that educated respectable Catholics can be handled in this fashion. The world moves and American Catholics will move with it, but it will be in spite of Rome—they must come out of that Babylon.

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#### Kind Words.

"The Converted Catholic." Vol. XXIII. Edited by the Rev. James A. Connor, formerly a Roman Catholic priest. Price, \$1.25. Published at 138 West Ninety-seventh street, New York.

Most of our readers are familiar with the work done for twenty-five years by Mr. O'Connor in connection with Christ's Mission which has resulted in the conversion of 120 priests from the Roman Catholic Church. This magazine is published in the interests of that work and the numbers during the past year have contained much of general interest in connection with events transpiring in Europe. If one thinks that this controversy has little interest for us in America let him read the article by De Witt C. Morell, counsellor-at-law, New York, entitled "The Lima School Case," and also the reason given on page 141 for the retirement of the Hon. C. R. Skinner as Superintendent of Public Instruction of the State of New York.—*New York Observer*, June 21, 1907.

### **Letter From the Philippines.**

None of our readers who have watched the policy of our Government with regard to the Roman Catholic Church will be surprised at the contents of the following letter from a missionary in the Philippines, but few will be prepared for the information it conveys as to its far-reaching effects, not only upon the natives, but upon the Americans who have been sent to the islands by our Government.

This observer of present conditions on the spot writes:

DEAR BROTHER O'CONNOR:—After reading your article "Sacrificing the Philippines" in THE CONVERTED CATHOLIC for February, I feel I must write to express my appreciation of your courage in lifting up your voice against the sacrificing of these islands to politics.

Christian workers on this field see it done everywhere, and the whole trend of things is pro-Catholic. Men of prominence seldom attend church, and they seem to avoid being associated with anything that stands for Protestantism. The great maxim seems to be: "We must not offend the Roman Catholics."

In one province the Superintendent of Schools in a certain district actually forbade his teachers to receive the American missionary in their homes, for fear lest some of the people should stop sending their children to school. Some of these teachers may be found on Sundays in the cockpits, betting with the natives, or drinking in American saloons.

Some time ago General Smith came to the town where I am stationed; it seems almost incredible that the

official representative of our nation should be taken from the boat and without remaining with the escort of American cavalry, be driven to the Roman Catholic Church, where a *Te Deum* was sung in his honor. But these things did take place. It is difficult to imagine the extent of the evil effect of this kind of thing upon the natives.

It was General Smith's final decision which caused the Gospel work among the native soldiers to be discontinued, the lame excuse for his action being, "It might cause friction."

I have labored for many years in Roman Catholic countries, and when I came here I expected to derive great benefit from American protection in mission work; but I am sorry to say that there is very little to be obtained for any other religion than that of the Vatican. Sunday is the most riotous day of the week; the cockpits and race-tracks are "wide open" by special permission of the Governor.

Roman superstition is as bad on these islands as in dark Central and South America, and in some places even worse. Here is an example: The Roman Catholics here believe that if anyone can pronounce the name of the mother of the Virgin Mary they will go direct to heaven when they die. They say it is such a strange name that very few persons can pronounce it, and some in this province even go so far as to say that the mother of Mary was an Igorrote woman. The Igorrotes are the head hunters of Luzon. When we bring the pure Gospel to these people we are considered as undesirable members of the community and a disturbing element.

We can, however, testify to the fact that where the Gospel is making its

power felt, numbers of ladrones (robbers) have been brought in and have surrendered through its direct influence; while on the other hand many army and constabulary officers in the ladrone district tell us, "It is the priest that is keeping these ladrones out of our reach and feeding them."

May God raise up more men like you, who are not afraid to show up the Roman Church in her true colors.

We love THE CONVERTED CATHOLIC and long for its appearance by every mail. We could use a number of Father Crowley's books to good advantage among those deluded American school teachers who swing incense to the padre of the islands.

God bless you and keep you in the hollow of his hand.

Yours, laboring for His glory,

N. B. DER.

[We know the writer as a devoted, consecrated missionary.]

### **Letter From Venezuela.**

Presbyterian Mission,

Caracas, Venezuela.

DEAR MR. O'CONNOR:—The enclosed note is in Spanish, and so I translate it for your benefit, as well as for that of the excellent young man who writes to you as the widely-known friend of those who often have no other earthly helper.

I also give you some facts of his life which are sure to interest you and all who desire to see how the truth can set even priests of Rome "free."

Senor F. G. Mitjans is a Spaniard, graduated at the University of Barcelona. He came to South America on the invitation of a Bishop in Bolivia, and engaged in educational work for a time; he was then ordained priest, and proved himself to be a su-

perior preacher. Later, he was invited to Chile, to Peru, to Colombia, Bogota (the capital), and Santa Marta. He also preached for some time in Buenos Aires. From that place he returned to Spain to minister to the needs of his widowed mother, and was again called to Colombia, where he was rector of the seminary for priests. Then the Governor of Santa Marta promptly invited him to conduct the "Lyceum," or High School, with fifty boarding pupils; this he did with great acceptance on the part of the pupils and their parents. They gave him a rare testimonial, which signed also by the Governor, and was published in the local journals in the hope of retaining his further services as head master. He has preached on special occasions, and seems modest and genuine, as well as liberally educated to a rare degree for a Spanish priest.

His padrino to his first mass was the President of Bolivia. And wherever he officiated he gained the warm approbation of both the political and religious authorities. Many testimonials, printed and written, are in his possession, and not least among them is the letter of the Bishop of Santa Marta, written after his arrival in Caracas with the object of inducing Mitjans to return and become his private secretary. So far as commendatory documents can close the mouth of calumny the hierarchy can bring absolutely no accusation against Mitjans. He landed here in citizen dress, as he desired to leave the priesthood. He thus avoided transgressing the new law against the admission of all ecclesiastics into Venezuela. He has been with us now at our evangelical services for three months and has

spoken very acceptably, though he has not the knowledge of Scripture which we hope he will soon acquire. But he had permission to read all books prohibited by the Index, and made good use of his opportunity.

He has received letters from various clergy in Santa Marta; one very flattering from the Bishop, and one from the rector of the Theological Seminary in Caracas, asking an interview; this resulted in the rector's visit to him at his hotel, the end of which was a flat refusal to have anything to do with the Archbishop of Caracas, who had sent this messenger.

He has received two anonymous notes threatening to expel him from this country, as being an ecclesiastic (foreigner) and thus without right to enter Venezuela. But he is not now an ecclesiastic, has no order, is not enrolled in any church, and cannot claim true and formal membership in any Protestant body. But these are critical days here, and high-handed police measures may be carried out. He may be expelled in the end.

Hence we strongly desire to hear as soon as possible from you as to the feasibility of his entering Christ's Mission for a time, to get a better idea of Protestant doctrine and Christian work, and prepare himself to enter this or some other mission in Central or South America.

He wishes to come to the United States; he has no resources at present, but he thinks he could readily make his way as a teacher of languages. He is a gentleman and a scholar, and I hope you can help him.

T. S. POND.

THE SPANISH PRIEST'S LETTER.

Caracas, Venezuela,

DEAR MR. O'CONNOR:—By the in-

finite mercy of God, three months ago the light of faith shone upon me, and showed me the true path of Jesus Christ. I have lived twenty-seven years in Romanism; I have been a priest for two and one-half years, and was latterly rector of the Seminary of Concillear at Santa Marta, Columbia. Seeking Jesus I have entered the Presbyterian Church here in Caracas, and the missionary, Mr. Pond, has received me with open arms, he being also my teacher in the faith.

Through him I have learned of the work of your Mission and I also wish that you would give me some information as to this work, as to the condition necessary to my entering your Mission in order to prepare for the work of an evangelical missionary and to extend yet more the Kingdom of God and win souls to the true Life.

Persecution has already begun against me, but I have put my faith in Him who comforts and strengthens me, and "I know" that He will not abandon me.

I hope you will give the information which I solicit, and in accordance therewith I shall be able to decide, with Mr. Pond's aid, the question of my future.

With sentiments of sincere appreciation, I am,

Your brother in Christ Jesus,

PEDRO GABRIEL MITJANS.

[We have replied to Dr. Pond that this young priest, who from the above letters seems to be truly converted, will be received at Christ's Mission and helped to prepare for the Gospel ministry. As this magazine goes to press we have sent another priest, a talented man, to the Moody School at Mount Hermon, Mass.—Ed. C. C.]

**Wideawake Protestants.**

The following letter from Kalamazoo, Mich., is encouraging because it shows that amid the widespread apparent apathy with regard to the continual successful aggression of Papal agents all over our country, there are some patriotic citizens who are not only sufficiently wide-awake to perceive local peril, but energetic enough to resist and overcome it.

If the example of these excellent Hollanders were to be followed to any considerable extent in municipal and State elections throughout the country, the Roman peril would soon cease to be the menace to our nation's welfare that it certainly is to-day.

The letter from Michigan is as follows:

Dear Sir:—My wonder grows, how President Roosevelt, of Holland lineage as he is, can favor the Roman Catholics as he does. This place is a Roman Catholic center; we have many factories, and a Le Fevre Institute, a Borgese Hospital, and a Nazareth Academy.

Last June we had quite a lively school election. For several years very little interest had been taken in school matters, and the priests thought a Roman Catholic could be placed on the school board by quiet work. By one o'clock on election day, however, the board of registration became alarmed at the number of Catholic women registering. They immediately sent out several Hollanders to work among their countrymen, as there is a heavy Holland vote. Protestant women of prominence registered and voted who had never voted be-

fore, and McGuerin, who name was on four tickets, was literally snowed under. His name was even printed on a ticket with the name of a Hollander to catch the Holland vote, but the good Dutch people saw through it and cast it aside. I think the hundreds of votes cast must have been a surprise to the Roman Catholics. K.

**KING EDWARD SNUBS THE POPE.**

The month of May dawned upon a depressed and low-spirited Vatican, because King Edward VII had just administered a severe snub to the wily priests there, who are always trying to manipulate public men for the advantage of the Roman Church. They have never found the British King so amenable to their machinations as their American agents. King Edward did not call on the Pope, but met Victor Emmanuel at a railway station near the Italian capital, and had a pleasant interview with him. This was the second time that King Edward VII had met the King of Italy within two weeks. King Edward VII on this visit to Italy gave a practical example of the carrying out of the advice that THE CONVERTED CATHOLIC is continually giving to Protestants: "Leave the Pope alone!" If all Protestants would at all times act on this principle the Roman system would soon come to an end, for in all the countries that have been for centuries groaning under the tyranny of the priests the people are in various stages of their struggle to rid themselves of it. France has achieved the greatest success, so far, but Italy is not far behind, and the power of the Jesuits is passing away, even in South America.

### Rome Under the Popes.

In the article "Religious Liberty in Italy," in the May CONVERTED CATHOLIC, we referred to the experience in Rome, forty years ago, of the late Dr. S. Irenæus Prime, the famous editor of the New York *Observer*. THE CONVERTED CATHOLIC in October, 1888, quoted the following incident from the New York *Tribune* of August 17 of that year:

The great Spanish orator and statesman, Senor Emilio Castelar, gives a dramatic picture of his expulsion from Rome in the days before Victor Emmanuel entered that capital. The landlord of his hotel, having received a domiciliary visit from the police, went to his guest and asked him in a terrified manner, "Why did you conceal your rank from me?"

"My rank? I have none to conceal."

"Your importance?"

"I am not of any consequence."

"You are a distinguished person."

"I distinguished?" said Senor Castelar: "Bah! you are mocking me."

"I have kept the police from coming to your chambers by saying that I would communicate to you their orders."

"What orders?"

"The orders to leave Rome immediately."

Senor Castelar had written books that were on the Index Expurgatorius; and besides, he was told that he was a friend of Garibaldi and Mazzini, a democrat and revolutionist, and that if he did not leave Rome by the first train in the morning he would be imprisoned. It was then half-past nine; the next train left at ten, and Emilio Castelar left on it.

### Disastrous Roman Alliances.

Monsignor Bernard O'Reilly, a priest of some note, who died at Yonkers, N. Y., this spring, was the cause of the bankruptcy of Mark Twain, the humorist, some years ago. O'Reilly had been a Jesuit, but he left the Society and devoted himself to literature. His "Life of Pope Leo XIII," published by Webster & Co., of this city, in an expensive edition, was such a failure that Samuel L. Clemens, "Mark Twain," who was a member of the firm, lost all his money in the venture. The Pope had given his blessing to the enterprise, and Mr. Clemens, who is supposed to be a Protestant, may attribute his bankruptcy to that, like the misfortunes that befell many other distinguished persons who had received the Papal benediction, as noted in the May CONVERTED CATHOLIC.

The Appletons, a well-known publishing firm of this city, were also sufferers from an alliance with Rome through Dr. O'Reilly, who, with other Roman Catholics, supervised all the articles in the American Encyclopedia on Catholic subjects. The Protestant papers at the time showed how unfair and untrue many of these articles were, and the Appletons saw a diminishing sale of the volumes each month. A member of the firm has now taken up the "Catholic Encyclopedia," a new venture. If Protestants do not patronize this enterprise it may meet the same fate as the "Catholic Dictionary," whose editor, Father Addis, withdrew from the Roman Church and returned to the Anglican Church soon after the volume was published. The secession of Addis was the cause of the bankruptcy and dissolution of the Catholic Publication Society of this city, which published the Catholic Dictionary.

### Christian Heroes.

The memorable hundredth anniversary of the birth of General Robert E. Lee, the great commander of the Confederate forces during the Civil War, was celebrated in Washington, Richmond and many other cities of the South. The most notable address of the celebration was that at Lexington, Va., which was delivered by Charles Francis Adams, of Massachusetts, who was not only an Abolitionist, but had fought against Lee during the war. When the war was over, and General Lee had surrendered to General Ulysses S. Grant, at Appomattox, the noble Virginian, though deprived of everything except his sword, refused many offers in the business world that would have brought him large pecuniary gain, and accepted the presidency of Washington and Lee University, where he died in 1870.

General Lee was the idol of the Southland. He was not only a great military commander, but an earnest believing Christian and the ideal gentleman in all the relations of life. Another great Southern general in the Civil War, "Stonewall" Jackson, was as deeply religious. "His spirit," says Dr. J. K. Hosmer, in his recently published book, "The Appeal to Arms," "was that of the Puritan, of an ancient judge of Israel, a Jephtha, or a Joshua. One of Jackson's soldiers thought he was crazy because he often met him in the woods gesticulating wildly and talking to himself, oblivious of anybody near. The man did not realize that his general was praying."

His biographer, Dabney, a Presbyterian minister who became his chief of staff, who was with him constantly and sympathized with him fully, narrates that he interpreted literally the Scriptural injunction to pray without ceasing. He never ate or drank with-

out uttering a prayer—nor, indeed, could he mail a letter, or break the seal of one just received, or perform any familiar act, without a petition.

When riding he was constantly at prayer, and might be seen to throw his hands aloft and move his lips in ejaculations. After victories his bivouacs became camp meetings, in which officers and soldiers caught the enthusiasm of the general. Though he did not scruple to fight on Sunday, feeling that it was the Lord's service, yet for all ordinary actions he was rigidly Sabbatarian: a letter received on Saturday night must remain unopened until Monday; nor would he mail a letter if he thought it must be conveyed on Sunday.

It would be well for our country—now happily united—if we had as our leaders men of like faith and noble qualities. Of the same type as Lee and Jackson was General Thomas M. Harris, who fought against them for the preservation of the Union. Like those Southern heroes he was a great American and a devout Christian. Those men did not bow to Rome. It is related of General Grant, when he was President, that at a Sunday service in the Metropolitan Church (Methodist) in Washington, he wished to partake of the communion, but refrained when Schuyler Colfax, who was then Speaker of the House and an active member of the Church, did not go forward. President Grant afterwards said that as Mr. Colfax, who sat in the same pew with him, did not receive the elements, he felt that if he had received the communion attention might be called to the omission on the Speaker's part, to make a public confession of his faith on this occasion. Christian testimony, goodness of heart, and kindness of disposition, are the qualities that make men live in the hearts of posterity.

### Bits of Correspondence.

Professor George Macloskie, LL.D., of Princeton University, in renewing his subscription for this year, writes the following appreciative words: "Please find enclosed my contribution for THE CONVERTED CATHOLIC, whose racy style we greatly enjoy."

From Minnesota: I am very thankful for the information I get from THE CONVERTED CATHOLIC, and hope that the eyes of the people in general may become more and more opened to the danger from Rome. W. M.

From New York State: Since writing you I have received your magazine, which I think a wonderful publication. That letter to Cardinal Gibbons should wake him up unless he is blind. I never recollect reading a magazine with so much interest in all my life. T. W.

From Utah: About three months ago, thinking that THE CONVERTED CATHOLIC would be good reading for the general public, I took a few copies to the library in our town, and inquired of the librarian if permission would be granted to leave them upon the tables. I was informed there would be a meeting of the directors that evening and that she—the librarian—would call the attention of the board to the matter and let me know the result. I was notified later that such reading matter could not be admitted, and for further explanation was referred to the Rev. P. M. Cushnahar, of St. Joseph Catholic Church, president of the board. The board of directors is made up of professional men and

women who are supposed to be above the reproach of religious intolerance. E. J. H.

From Chicago: We enjoy the many good things in your magazine and pass it on to others. I was glad, however, to have some copies on hand when a Catholic gentleman called on me the other day. He was soliciting for Catholic books, and looked every inch the Catholic priest, but he said he was not ordained. I talked with him for some time; he seemed much affected and asked many questions—several about yourself. I pray that he may have taken the first step in the right direction. I gave him several copies of your magazine; he thanked me heartily and said he was glad he had met me. K. L.

From San Francisco: A friend of ours is now on a visit to your city and I have asked her to call on you and make herself known. I hope she may hear something at your meetings that will touch the right chord and open her eyes and heart to the real Gospel. She is a Roman Catholic, but a very liberal one and a dear friend of mine. She has read several of your magazines, and I hope a visit to your meetings will help her. C. F.

From St. Louis: I have received several packages from you of THE CONVERTED CATHOLIC, and I thank you very much for the magazines. A mission for the conversion of Roman Catholics has been opened in this city by a converted Catholic from Canada, who is very zealous, and I have taken most of your magazines to the mission for distribution. Last night he spoke on purgatory and the

crowd was so large that the hall proved too small for all who wished to hear him. I praise God for the truth as it is in Jesus Christ, which will make us free. My prayer is that many will come from darkness into light. The brother and several have gone into the Catholic church and talked to the priests, and also prayed in the church. They have also gone to the convent and talked to the sisters, and had prayer there. I expect the brother meets with some persecution, but the Lord is with him. G. B.



From Kansas: I cannot do without THE CONVERTED CATHOLIC. After I have read it I give it away to friends who are interested in reading such astounding revelations concerning matters of the very existence of which they had never even thought.

R. L.



From Ireland: I enjoy reading thy magazine and lend it to some of my friends. May the Lord bless the good work thou art doing for the people and prosper it. J. O. G.



From Ohio: The cause you so effectively represent deserves the aid of all who love Christian truth and civil liberty. Well, that aid will surely come. The rage against wickedness in Father Crowley's book: "The Double Doctrine of the Church of Rome," by the Baroness von Zedtwitz, and the noble stand taken by her and her excellent sister, the Marquise des Monstiers-Merinville; the incessant cannonading of *The American Citizen*, published in Boston, and the sweetness and light emanating monthly from THE CONVERTED CATHOLIC, must surely wake up the

American people, and open their eyes to the enormous iniquity of Rome, whose hierarchy and traditions are a curse to all the countries in which it holds sway and a menace everywhere to the liberties of mankind. T. K. D.



From New Mexico: I have mailed many copies to non-resident members and devotees of the Roman Catholic Church. I find the paper stirs things. If you will send me a bunch every month I will see that they are placed in the houses of our law-makers and leaders in the Legislature. M. T. D.



From Wisconsin: The French divorce from the Catholic Church will allow State prosecution of church malfeasance of law without prosecuting itself. This is certainly a move in the right direction. The Roman Catholic Church needs watching.

A. D. F.



From Iowa: Enclosed find renewal of my subscription to THE CONVERTED CATHOLIC, which my husband took ever since it was started. I shall continue to take it as long as I live. Samuel Craxon went to the better land a year ago; he loved your magazine and always gave it where he thought it would do the most good. M. C.



From Illinois:—I have been reading your Magazine for many years, as my aunt was one of your early subscribers. She passed to her reward last April and you may now send the paper to me. I enclose my subscription and also one for our minister. C. M. F.

**GERALDINE DE LISLE; OR TRIED AND TRUE.****CHAPTER XI (Continued).****AN EXILE FROM HOME AND FATHERLAND.**

Varied was the success which attended the young visitor in her first attempt to gain access to the cottagers. Accustomed all her life to the friendly manners of the warm-hearted Irish peasantry, she felt chilled by the stiffness and reserve with which she was met. She wisely made due allowance for the difference of national temperament, and as no incivility was really intended, she resolved not to be discouraged in her mission. On the return of the party at a late hour that evening, Geraldine was closely questioned by the girls as to her visit to the nurse, and condoled with upon the loss of all the gaiety they had so much enjoyed.

Geraldine being really desirous of visiting the poor, Mrs. Roberts, who was truly charitable, enabled her to secure many afternoons for the purpose, and assured her of her readiness to supply food or raiment for any cases requiring assistance.

About a fortnight after Geraldine had commenced her mission, the vicar of the parish returned home unexpectedly. Arriving at Oakfield just as his elder nieces were in the middle of a duet, and, being passionately fond of music, he stole unobserved behind the singers, and at the conclusion surprised and delighted them with a hearty commendation of the improvement they had made in his absence, inquiring if they had taken lessons from a new master.

"Here is the new master," replied Julia, turning to Geraldine and presenting her to her uncle. "She has taken great pains with this piece, and done more with us in three weeks than Mr. Barrett has these two years."

"So I perceive," rejoined the vicar, shaking hands with Geraldine. "I never considered old Barrett had a morsel of taste in his composition; but you and Caroline have sung that song with a sweetness and expression which do it justice, and which your singing hitherto seriously lacked."

"We have been complimented already on our improvement; but praise from such a judge as you are, Uncle Henry, is enough to make us quite vain."

"So, silly child!" rejoined Mr. Roberts laughing, "you seem to take all the credit to yourself, and to give your teacher none. May I ask," turning to Geraldine, "the name of your master?"

"Indeed," said Geraldine smiling, "I never had a master. My mother, who had been educated in Italy, gave me instruction in vocal and instrumental music, in which she was considered a great proficient; but I never had any professional instruction."

"Perhaps you will kindly favor me with some music and songs," inquired the vicar eagerly; "I am so very fond of music."

Geraldine was an excellent musician, and had a peculiarly sweet and pleasing voice. Her notes were clear, rich, and full, and entirely devoid of harshness. The expression and pathos of her singing, arising from the enthusiasm of her nature, were delightful to the vicar, who had a true taste for music, and could not bear the affectation which was a prominent feature in

the performances of his fashionable acquaintances. No wonder, then, that, entranced with what he declared to be the only good singing he had heard since he had left the metropolis, he detained Geraldine for nearly an hour, till at last Julia indignantly exclaimed:

"I declare, Uncle Henry, you are as unmerciful as Nero, to keep Miss De Lisle all night on that music stool. I have called her twice to tea, and it is now nearly cold. Have you any sort of conscience, I wonder?"

"I beg your pardon, Miss De Lisle," said the vicar penitently, "and am obliged to Julia for reminding me of my selfish inconsiderateness. I need not tell you how much I have enjoyed such a musical treat, and hope it may speedily be renewed, as a proof of your forgiveness."

Geraldine was about to express her willingness to oblige him, when she was interrupted by Julia exclaiming:

"O, Miss De Lisle! beware of making promises to that insatiable being. He is quite crazed on the subject of music, and will expect you to be seated at the piano morning, noon, and night; and how then," she added with an arch expression, "will you be able to carry on your district visitings?"

"Oh, I must crave exemption in the morning and afternoon, but in the evenings I shall be very happy to oblige any one who cares to listen."

"Are you a district visitor?" inquired the vicar gravely.

"Yes, in a very humble way," replied Geraldine coloring. "I hope you have no objection."

"None whatever, provided you do not require me to do the same. I know that ladies sometimes think they have a vocation that way." Turning to his nieces, he asked if they had become infected with a similar mania.

"Oh, dear me!" replied Caroline laughing, "you need have no fears on that point. Miss De Lisle has the whole field to herself. I am afraid she is too good for us; and I really think, Uncle Henry, if you had a spark of conscience, you would resign the parish in her favor."

Mr. Roberts turned to Geraldine with a merry remark, but seeing her look of embarrassment, and the serious expression of her countenance, he frankly observed:

"I am much obliged to Miss De Lisle for the interest she takes in my parishioners, and whatever my opinion of others may be, I am perfectly convinced she has the best motives in what she has undertaken. I heartily wish her success in her mission."

Geraldine warmly thanked the vicar for this expression of his good-will. She had dreaded his disapprobation, but now, with a lightened heart, she rejoiced over the removal of anticipated difficulties.

(To be continued.) *Page 248*

The names of priests who come to Christ's Mission are not published in THE CONVERTED CATHOLIC until they give evidence of true conversion.

One of our good friends, who greatly admires THE CONVERTED CATHOLIC

and ardently desires to see the Catholic people brought into harmony with the evangelical faith and American ideas, has suggested that an expurgated edition of Father Crowley's book exposing the priests with whom he lived should be issued for the use of Catholics.

**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

SEVENTH SERIES.

VII.

NEW YORK, JULY, 1907.

Sir—Last month you were in New England at the commencement exercises of the Jesuit College, Holy Cross, Worcester, Mass. It was one of the great days of your life, for all New England turned out to do you reverence as a prince of the church. The Governor of the Commonwealth of Massachusetts was there, and the Mayor of the city—whose name, by the way, is Dugan—with a number of men—mostly Protestants—prominent in official and professional life. While very gratifying to you and the other Papal agents in the United States, such a spectacle must have been very humiliating to many of the descendants of the men who laid the foundations not only of the liberties of New England, but of all our national institutions. Those men hated the tyranny and the priestcraft that would fetter the souls of men and keep them in ignorance for the purpose of holding them in subjection, and they were the bitter enemies of everything for which you and your church stand. They stood for personal liberty of conscience and for education and for all that goes to make a free, noble and enlightened national life. You stand for the promulgation of superstition for the purpose of holding the ignorant in spiritual and mental bondage, and for substituting blind obedience to the Pope and his hierarchy alone for good and loyal citizenship in any nation.

Your reception in Worcester, which could not be surpassed in the case of President Roosevelt, can only be accounted for by the fact that the Roman Catholic element is dominant in many of the large towns and other parts of New England, and even where the judges, mayors and other municipal officers and employees are not Roman Catholics, the sons of the Pilgrim Fathers who aspire to public office must pay court to those wirepullers whose motive power is centered at the Vatican. The Winthrops, the Adamses and Peabodys of this generation doff their hats to the Fitzgeralds, McCarthys, O'Briens and Reillys—and to Jean Baptiste, from Canada.

The putting back of the hands on the dial of New England civil and religious life dates only from about the middle of the last century. Charles Dickens, writing of his tour in America in 1842, said that he found in Lowell and other manufacturing towns in New England that the factory girls were daughters of farmers, who came there from their native hillsides to work, and who brought the education and refinement of New England people even into this hard and coarse labor. He found them well mannered, neatly dressed, and when their day's work was done, seated at their pianos or devoting themselves to literary culture; and this was not exceptional, but the general run of things in those days in the factories. We have grown great and powerful since, but have we grown in the qualities that charmed Mr. Dickens in those factory girls—refinement and culture, and the niceties of life that dignify our human nature? This was before the great tide of immigration from Catholic Ireland and Canada had set in. That brought

the peasantry of those countries, with their strong arms and sturdy limbs, and because they could live cheaper they drove out the sons and daughters of New England from employment in the factories. The proprietors of the mills and the owners of the streams and rivers joyfully welcomed this cheap labor; and the immigration increased until, I presume, in all the factories of New England to-day you will not find a hundred employees whose grandfathers were Protestant Americans. This labor was so valuable that when I was a priest in Illinois I learned that the superfluity of New England capital was laid out in mortgages on the western farms. What return did these employers make for what they received from these people who came here with the ignorance, superstition and other qualities that mark the victims of Roman priestcraft everywhere? I think they were mistakenly generous.

The spiritual guides of these immigrants followed them. The only influence upon the lives of these people was that of the Church of Rome, mistakenly supposed by the employers to be a moral guide and teacher.

Scarcely had the people become a part of the community when, unfortunately, they were followed by the priest, and he said to the mill-owners and employers: "See what a rude people this is. Your hills and valleys are resounding with strange, uncouth sounds; your Sabbath is desecrated; the whole atmosphere is charged with influences foreign to your civilization. These people are a strange and foreign element in your midst that you cannot assimilate. What are you going to do with them?" And the American people said: "We do not know what to do with them. Their labor is valuable to us, because we are making money fast; but we do not know what to do with them other than to employ them. We have given that no consideration." "Well," said the priest, "if these people are not restrained they will cause you serious trouble. They must be governed, and we will exercise police force and supervision over them. See how we do it?" And to demonstrate his power and influence, the priest, flourishing his cane, would go among a score, a hundred, of Irish and Canadians and scatter them like sheep. And the American employers said: "That is good; we see you have power over them. They are lawless and strange to our manners. We wish you would continue to exercise police supervision over them." "Well," said the priest, "if you give us money to build churches and schools, we will continue to control them and keep them in order." "A kind of spiritual police force, eh?" replied the employers. "All right; we will give you the money." And they did so. Who and what has built all the Roman Catholic churches in the New England States? The money of the mill hands and employees? Not at all. It is the money of the employers that has been building them, and the parochial schools as well. The men of New England gave power to those priests to rule those people, as they said they could, forgetting that those same priests had power over those same people in their own lands and had not civilized them there.

The founders of New England and of this nation came across the sea to escape from prelacy and persecution, and to make a people who should be strangers to spiritual despotism. But in this generation thousands of people

are coming here from Europe subject to the Papal hierarchy, and bringing with them all the obnoxious features of civil and political life against which the Puritans and Pilgrims had protested.

Under the fostering care of the misguided sons of those noble sires the Roman Catholic Church has flourished like a green bay tree in New England. You have seen evidence of this everywhere you went in Massachusetts during your recent visit. But despite the adulation paid to you by politicians, there are still seven thousand who have not bowed the knee to Baal. Righteousness, Liberty and Patriotism are the inspiration of these heroic souls, and their ranks are constantly recruited from the better element among the descendants of the first immigrants. These would be still more numerous if the sway of the priest were not so potent over the politicians, the public men and employers of labor. Even the cultured Catholics who in the development of thought have turned away in spirit from the unspeakable monstrosities in doctrine and practice that are inherent in your church are deterred by the prevalent indifference and apathy, not to say positive Protestant opposition, from proclaiming their sentiments.

In New England, as elsewhere, if left to themselves the Catholic laity would soon make an end of the Roman Church, because it does not satisfy their spiritual needs. The French nation has recently demonstrated this in a very remarkable manner, and Italy and Spain are getting ready to follow the example of France. But I am specially hopeful just now with regard to Ireland, universally regarded, and perhaps with some reason, as the greatest stronghold of Romanism in the world. Some recent events relating to that "most distressful country" are worth noting in this connection. The rejection of a bill, which tended to self-government, by the Irish politicians at the dictation of the hierarchy, whose control of education was imperilled, aroused the deepest feeling among thinking people in Ireland.

When Mark Twain crossed the Atlantic last month to receive a degree from Oxford University, one of the first persons to greet him on his arrival in England was the litterateur and dramatist, Bernard Shaw, who has been almost as successful as Mr. Clemens in keeping himself before the public by self-advertising. As might be expected, Mr. Shaw was effusive in his compliments to the great American humorist, but he avoided all serious subjects.

The New York *Herald*, however, says that Mr. Shaw can be serious, solemn and sensible on occasions, and in its issue of June 28 that paper devotes two columns to Mr. Shaw's views on the political and religious conditions in Ireland, in a review of his recently published work, "John Bull's Other Island." Some extracts from Mr. Shaw's conclusions, as quoted by the *Herald*, will be read with interest:

Mr. Shaw describes the popular or nationalist party in Ireland as seething with rebellion against the tyranny of the church. He asks the reader to imagine himself as one of a peasantry reputed the poorest in the world under the thumb of a priesthood reputed the richest in the world! He says:

"Imagine the Catholic middle class continually defeated in the struggle of professional, official and fashionable life by the superior education of its Protestant competitors, and yet forbidden by its priests to resort to the only

efficient universities in the country! Imagine trying to get a modern education in a seminary of priests, where every modern book worth reading is on the Index and the earth is still regarded not perhaps as absolutely flat, yet as being far from so spherical as Protestants allege! And imagine being bound to submit to all this because the popular side must hold together at all costs in the face of the Protestant enemy! That is, roughly, the predicament of Roman Catholic Ireland!"

Mr. Shaw's conclusion is that there is no such thing as genuine loyalty to England in Ireland. There is only a separation of the Irish people into two hostile camps, one Protestant, gentlemanly and oligarchical, the other Roman Catholic, popular and democratic. The oligarchy governs Ireland as a bureaucracy, deriving authority from the King of England.

#### PROTESTANTS WILL RULE.

But let the English government make a step toward the Catholic or democratic party and the Protestant garrison revolts at once. "When England finally abandons the garrison the Protestants will not go under. They will take an energetic part in the national government, which will be sorely in need of parliamentary and official forces independent of Rome. They will get not only Protestant votes, but the votes of Catholics in that spirit of toleration which is everywhere extended to heretics that happen to be politically serviceable to the Orthodox. They will not relax their determination to hold every inch of the government of Ireland that they can grasp, but as that government will then be a national Irish government instead of as now an English government, their determination will make them the vanguard of Irish nationalism and democracy as against Romanism and Sacerdotalism, leaving English unionists grieved and shocked at their discovery of the true value of an Irish Protestant's loyalty."

Rome and the Roman priests, it would appear from Mr. Shaw's vaticinations, will be as greatly shocked as the English unionists.

"Let us suppose," he says, "that the establishment of a national government were to annihilate the oligarchic party by absorbing the Protestant garrison and making it a Protestant National Guard. The Roman Catholic laity, now a cipher, would organize itself, and a revolt against Rome and against the priesthood would ensue.

"In a word, the Roman Catholic Church, against which Dublin Castle is powerless, would meet the one force on earth that can cope with it victoriously. That force is democracy, a thing far more catholic than itself. Until that force is let loose against it, the Protestant garrison can do nothing to the priesthood except consolidate it and drive the people to rally round it in defence of their altars against the foreigner and the heretic. When it is let loose the Catholic laity will make as short work of sacerdotal tyranny in Ireland as it has done in France and Italy." [Note that well, Cardinal!]

Home rule, therefore, will herald the day when the Vatican will go the way of Dublin Castle and the island of the saints assume the headship of her own church.

[Do you mind that, Cardinal? God speed the day!]

#### DEFINITION OF AN IRISHMAN.

Mr. Shaw is an Irish Protestant, as were all the leaders whose names are associated with the efforts of the Irish people in the direction of autonomy, like Robert Emmet, Lord Edward Fitzgerald, Grattan, Curran, and many others, down to Isaac Butt and Parnell.

He thus defines an Irishman of this stamp:

"When I say that I am an Irishman I mean that I was born in Ireland, and that my native language is the English of Swift and not the unspeakable jargon of the mid-nineteenth century London newspapers. My extraction is the extraction of most Englishmen: that is, I have no trace in me of the commercially imported North Spanish strain which passes for aboriginal Irish; I am a genuine typical Irishman of the Danish, Norman Cromwellian, and (of course) Scotch invasions. I am violently and arrogantly Protestant by family tradition; but let no English government therefore count on my allegiance; I am English enough to be an inveterate republican and home ruler. It is true that one of my grandfathers was an Orangeman; but then his sister was an abbess, and his uncle, I am proud to say, was hanged as a rebel."

Though Mr. Shaw, continues the *Herald*, recognizes that there is an abysmal difference between the Englishman and the Irishman, he denounces as "the two hollowest of fictions" the current conceptions of an English and an Irish race. "There is no Irish race," he contends, "any more than there is an English race." It is a question of Protestant liberty and Romish slavery.

This Irish-English writer is not alone in hoping that Rome rule shall be broken in Ireland. When that happy day arrives Ireland will be fit for home rule, and no Irishman will rejoice more than the Protestants of the north, the brave and true men who have been faithful to God and the best interests of their country. Yours truly, JAMES A. O'CONNOR.

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